

Western Recorder

January 27, 1966

Bracken Association

Owingsville

The church observed Baptist Men's Day last Sunday. There was a breakfast at the church. During the morning worship hour Brethren **Bobby Clark, Darrel Tichner** and **Don Manuel** spoke. Special music was furnished by a quartet composed of Royal Ambassadors. In the evening service Brother **Jimmy Davis** spoke.

(Brother Wm. K. Steele, Owingsville layman and our associational Brotherhood president, sent in the item. Editor).



Associational missions money is still needed to meet our current bills. Some churches promise increased contributions in 1966 while a few report holding the line—giving the same amounts in 1966 as in 1965. What is your church going to do? Please remember it is your association that is asking your church for financial support. Will your church give the suggested \$1.50 per resident member this year? Several churches are.

Mr. Mains, our faithful treasurer, is leaving our association to make his home in Florida. Our best wishes always, Brother Mains.

Please send your church's contribution to **Mr. Ira Insko, 309 Commerce Street, Maysville, Kentucky 41056** who is our NEW assistant treasurer of the association.

Our Sick

Rev. J. E. Chapman, Locust Grove pastor: Box 616, Ewing, Ky. 41039.

Deacon C. L. Atkinson, past moderator of Bracken Association and an active associational Executive Board member of the Flemingsburg Baptist Church. He had surgery (hernia) in the Central Baptist Hospital, Lexington, and is now recuperating at his home: 110 Lakepoint Drive, Flemingsburg, Kentucky 41041.

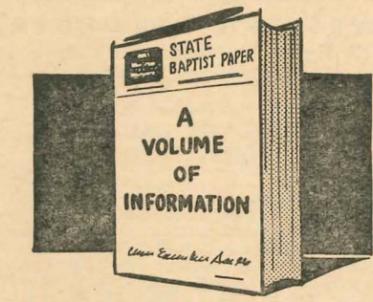
Drills and Tournaments

These events will be the highlights of our Associational Training Union Meeting on Monday, February 28, at the Grace Baptist Church, starting at 7:30 p.m.

Our churches need to get their youth ready for these events by conducting a similar meeting in the churches to determine who of their youth should participate in the associational events. The churches should give responsibility for having entrants to their youth leaders who will in turn give guidance to these youth.

The association is counting heavily on the churches to have entrants in these events.

Tracts (rules) for these events are available from the associational office.



In a letter dated January 13, 1966, **Mr. R. L. Pogue**, Business Manager of the Western Recorder, says, "In checking . . . I have found that you need 817 to be eligible for the page (but) you now have only 769, which means you are 48 short." We are short 48 subscriptions.

The church rate is \$1.50 per year for any number of subscriptions if these subscriptions are channeled through the church. Can we get the 48 needed?

BIRTHDAYS

NO birthdays reported for this issue. Please send in birthdays, giving name with month and day, to the associational office: Route 3, Mt. Gilead Road, Maysville, Ky. 41056.

Singspirations

Next Sunday, **January 30**, is the time for our singspirations.

One of these songfests will be held at **Flemingsburg Baptist Church** where **Rev. Robert W. Bailey** is the pastor and the other songfest will be held at **Maysville First Baptist Church** where **Rev. T. H. Kingston** is the pastor. Both songfests will begin at 2:30 p.m.

Mr. Gary Southard is the Associational Music Director. Let's support him!

SOM News

As we go to press five of our churches have reported entering our association's Schools of Missions program, April 9-14, 1967. The five are: Aberdeen, Carlisle, Germantown, Maysville, First and Morehead, First.

We are expecting many more churches to report in the very near future.

If your church has any questions concerning our SOM program please contact your SOM Director: **Rev. Carl Robbins**, Route 3, Mt. Gilead Road, Maysville, Kentucky 41056. Phone: 742-3672.



January 30—Associational Hymn Sings, Flemingsburg and Maysville, First, 2:30 p.m.

February 6—Baptist World Alliance Sunday in the Churches.

February 13—Race Relations Sunday in the Churches.

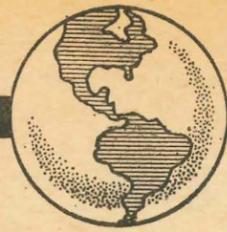
February 13-19—Y.W.A. Focus Week in the Churches.

February 18-19—Y.W.A. Convention, Louisville, Lyndon Church.

February 20—Christian Education Advance Sunday in the Churches.

February 24—State V.B.S. Clinic, Lexington, Calvary Church.

February 28—Associational T.U. Meeting, Grace, 7:30 p.m.



GLEANINGS FROM THE FIELD

THE SOUTHERN BAPTIST FOREIGN Mission Board has been informed by cable and by the United States State Department that all Southern Baptist missionaries in Nigeria are safe. The recent political turmoil in Nigeria has caused justifiable concern for the safety of our missionaries in this African nation.

IN A RECENT ISSUE the *Western Recorder* erroneously listed the late Ross Figart, Sr., as pastor of the Pleasant Ridge Baptist Church in Lewis County. He was pastor of the Oak Ridge Baptist Church in Lewis County.

ONE OF THE FOREMOST authorities in Old Testament history and criticism said that the applications of modern methods of historical research to the Bible have enriched the Christian faith, not destroyed it. G. Ernest Wright, professor of divinity and curator of the Semitic Museum at Harvard University, was the final speaker in Baylor (Waco, Texas) University's fall distinguished lecturer series.

THE TEXAS state historical survey committee presented an engraved plaque to Buckner Baptist Benevolences in Dallas as part of the annual founder's day observances at the world's largest Baptist Children's home. Robert Cooke, Buckner, a Tennessee native, founded the home in 1879 and served as its manager until his death in 1919.

MRS. AGNES G. FORD has been made assistant for special projects in the office of Denominational Relations of the Baptist Sunday School Board in Nashville, Tennessee. An employee of the Board for 35 years, Mrs. Ford is now serving as press representative.

THE SBC CHRISTIAN LIFE Commission will sponsor two conferences this summer at Glorieta and Ridgecrest Baptist Assemblies on a Christian interpretation of sex. World-renowned author David Mace of Madison, N.J., will deliver a series of lectures during the two conferences, carrying out the theme, "Toward a Christian Interpretation of Sex." It is the first time Southern Baptists have held a nationwide conference on the subject.

NEW ORLEANS Baptist Theological Seminary has announced plans for a missions conference March 25-26. Dis-

cussions will include the new Southern Baptist Missionary Journeymen and US-2 programs, student summer missions and the planned inner-city weekday social work programs. Theme for the conference is "New Dimensions in World Missions."

AVERET O'NEAL WADE was ordained January 17 by the Campbellsville Baptist Church. Wade is a student at Campbellsville College. J. Chester Badgett is pastor of the Campbellsville Church.

DEMOLITION of the building at 229 Rodes Avenue in Lexington has been started by the Calvary Baptist Church. The space will be used for additional parking area.

IN ITS DECEMBER meeting the Southern Baptist Foreign Mission Board appointed 24 career missionaries and

*Earnestly Contend for the Faith
Which was Once for All Delivered
to the Saints — Jude 3*

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Harold G. Sanders, executive secretary-treasurer, Executive Board of the Kentucky Baptist Convention.

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employed a couple for a three-year term as missionary associates, bringing its overseas mission staff to 2,072.

ESTLE PERRY FLETCHER has been called as pastor of the Beech Creek Baptist Church in Muhlenberg County Association. He began his work there the first of January.

MELVIN JOHNSON, minister in Muhlenberg Association, was in the Veteran's Hospital, Nashville, during January.

THE SBC HOME MISSION BOARD has called on the Brotherhood Commission to help locate potential volunteers for the Board's Christian Service Corps. Six Baptist adult "pioneers" volunteered last summer, the pilot year for the short-term missions program. Among them was Miss Edith Killip of Middletown. She is office secretary in the missions department of the Kentucky Baptist Convention. "The entire period was a series of interesting and worthwhile experiences," Miss Killip reported after several weeks in Alaska. To qualify for a stint in the Christian Service corps, volunteers must be: at least 35 years of age; in good physical and mental health; have no hindering family responsibilities; an experienced active member of a Southern Baptist church; able to care for their own finances. Volunteers are not provided salary or honorarium but local forces are expected to arrange room and board.

OTIS C. AMIS, a vice-president of Campbellsville College, has suffered a heart attack and is now in the hospital there.

A RELIGIOUS SURVEY of the greater Louisville Metropolitan area will be taken February 18-25. Directed by Orrin D. Morris of the Home Mission Board of the Southern Baptist Convention, the survey will have the support of most religious groups in the Louisville area. Chester A. Iglehart, educational director for Long Run Association, is serving as local survey coordinator. Ted Hightower, pastor of St. Paul's Methodist Church, is chairman of the steering committee.

FIRST BAPTIST CHURCH, Hopkinsville, started a course in a survey of the Bible. Sessions started January 16 and meet each Sunday evening at 6:15.

FROM LOUISVILLE:

Is God Dead For The Public School?

by Duke K. McCall

Some organized groups have been claiming that the United States Supreme Court was seeking to kill God so far as public education is concerned. Some cautious religious leaders have attempted to interpret Supreme Court rulings in the past as really favoring freedom of religion. Both groups have overstated their cases.

The most recent action (December 13, 1965) gives clear indication that the Supreme Court of the United States is prepared to drive the worship of God out of the public school. The emphasis is on worship or any sort of liturgical or semi-liturgical activity.

Note the sequence of action. In 1962 the Supreme Court ruled unconstitutional use of state-composed prayers. In 1963 it struck down state laws requiring classroom recitation of the Lord's prayer and devotional Bible reading. In 1965 it has refused to review an appeal from a New York court ruling that banned voluntary recitation of a nursery prayer in public schools. The effect of this Supreme Court action was to support the New York State Education Department's decision that merely allowing religious exercises in the schools would violate the first amendment's prohibition of the "establishment of religion by the state. One of the prayers was!

God is great, God is good,
And we thank Him for our food.
Amen

That is hardly a sectarian prayer since it is not even necessarily Christian.

It should be noted first that the ban on religious activities is not now limited to sectarian activities. Almost 20 years ago I found myself in controversy with Southern Baptist official leadership because of my insistence that the only thing which should be banned from the public schools was sectarian religious practices. That battle is now irrevocably lost.

The second thing to note is that the ban is no longer limited to official liturgical acts or required religious activities. Voluntary religious activities by any school employee are apparently considered improper.

Does this, then, officially deliver the public schools to a secular, godless philosophy? If the answer to that is yes, then I must abandon my long, vigorous support of the public schools and advocate the establishment of a Baptist parochial school system. I am, however, still opposed to such a parochial

Duke K. McCall has been president of Southern Baptist Theological Seminary, Louisville, since 1951. This article was written for distribution to Baptist state papers and The Baptist Press.

school system because I believe there is one avenue which the Supreme Court has deliberately left open.

The problem is that Southern Baptists will necessarily have to rethink their position to support it. The Supreme Court has left open thus far teaching about religion as one of the phenomena of life.

This would mean that the history course must stop filtering out references to the role of religion in history, especially the history of the United States. The social science teacher must stop pretending that business and government represent the only important institutions in American life and deal objectively with the role of the churches. The course in world literature or even English literature must take off its blinders and admit that not only the greatest but the most influential literature has included religious writing.

The instinctive Southern Baptist reaction to such a proposal will be objection. But what is the alternative? The alternative is not the current situation in southern schools. It is rather the

FROM WASHINGTON:

Court Rejects Appeal For School Prayers

by W. Barry Garrett

WASHINGTON (BP)—The United States Supreme Court refused to hear an appeal in a case that would require public schools to make provision for religious exercises in the daily school program.

The case had been appealed to the Supreme Court by 15 parents of 21 children ranging from 5 to 11 years of age. The children attend Public School 184 at Whitestone, N.Y., in grades ranging from kindergarten to the sixth.

Religious exercises in the school had been stopped as a result of the Regents Prayer case in 1962 which prohibited official prayers in schools. Since then, the courts also ruled out required Bible reading and recitation of the Lord's Prayer.

The United States District Court, Eastern District of New York, had ordered the school to restore the practice of reciting prayers in classrooms. Later the United States Court of Appeals reversed the decision and sustained the school decisions.

The U. S. Supreme Court refused to hear an appeal from this latter decision.

Although this does not mean that the Supreme Court agrees with the arguments and reasoning of the lower court,

situation in some northeastern public schools where God is dead, religion an irrelevant subject and all man's natural appetites should be satisfied as soon as possible. In other words, a materialist philosophy undergirds education even as it does in Russia and China. Confronted with that alternative, a wise Baptist would choose a good Roman Catholic parochial school for his children as much the lesser of two evils.

I must confess to having used emotion-loaded expressions in the hope and the prayer that Southern Baptists will wake up before it is too late. Name calling will do no good. What realistic proposal do you have? Change the Constitution? Change the Supreme Court? Change our Southern Baptist stance? Bury our heads and hope the whole problem will go away? The answer of the radical theologians is "God is dead" so what difference does it make?

God is not dead. My Christian faith declares that history is indeed "his story." No education is adequate which ignores Him. The rights of atheists and agnostics are only equal to other sectarians. If, as a Christian, I may not claim a special role in the public school for my religious faith, I can demand that public education tell the whole truth about the place of religion in the affairs of men.

it does mean that this action may be interpreted to mean the continued prohibition of religious exercises on public school property during school hours.

In his decision against the recital of prayers in public schools, Judge Henry J. Friendly said that the constitutional guarantees for free speech and the free exercise of religion do not compel a state "to permit persons to engage in public prayer in state owned facilities wherever and whenever they desire."

He further said: "Determination of what is to go on in public schools is primarily for the school authorities. Against the desire of these parents that their children 'be given an opportunity to acknowledge their dependence and love to Almighty God through a prayer each day in their respective classrooms,' the authorities were entitled to weigh the likely desire of other parents not to have their children present at such prayers, either because the prayers were too religious or not religious enough;

"And the wisdom of having public educational institutions stick to education and keep out of religion, with all the bickering that intrusion of the latter is likely to produce. The authorities

(Continued on Page 11)



Shocking Suggestions From Dr. McCall

Ordinarily Dr. Duke McCall, president of Southern Baptist Theological Seminary, is incisive in his interpretations and dependable in his conclusions. In his article entitled, "Is God Dead for the Public Schools?" (p. 3 of this issue), however, he is wrong in his interpretation in the opinion of this editor and his language and suggestions are shocking. This article needs to be answered for the sake of the many Baptists who will read it.

An answer for Dr. McCall is clearly contained in Mr. Barry Garrett's report (p. 3) on the December 13, 1965, decision of the Supreme Court though it was written long before Dr. McCall expressed himself. Mr. Garrett, staff member of the Baptist Joint Committee on Public Affairs, is a specialist in this field. His office overlooks the Supreme Court Building and he wrote his report only after careful examination of the court documents. More than a few times Mr. Garrett has helped Baptists clear their confusion resulting from merely reading newspaper reports of Supreme Court decisions.

Most of us reacted the same way as Dr. McCall upon reading the newspaper account of the December 13, 1965, Supreme Court ruling. It had to do with a claim of 15 New York parents that their children were denied the right of voluntary worship in their public school. The worship in question included a simple non-sectarian blessing said by kindergarten children. The school officials barred the prayer and were eventually upheld by the United States Court of Appeals. When a further appeal reached the Supreme Court, this court refused to hear it and thus let the lower court ruling stand.

The important thing to see is the grounds upon which the religious exercises were banned. Though the parents claimed the prayer was purely voluntary, the court ruled it could not be so regarded since the teachers were involved in supervising and teaching the prayer to Protestant, Roman Catholic, Jewish and Armenian Apostolic kindergarten children.

Mr. Garrett is correct, then, in saying that this is not concerned with voluntary worship but is another example of the court's ruling on public schools providing religious exercises. It has been clearly established by the court's earlier decisions that public schools are not to promote nor oppose religion and that teachers paid from public funds are not to direct religious exercises during school hours.

That the court ruling did not deny personal religious experience on the part of school children or teachers seems to be established in the language of the judge. "We are not here required to consider such cases as that of a Moslem obliged to prostrate himself five times in the direction of Mecca, or of a child whose beliefs forbade his partaking of milk and cookies without saying the blessings of his faith." The judge then goes on to indicate allowance could be made for such religious expression by students.

Dr. McCall's position that only sectarian religious exercises should be banned in public schools is no longer feasible if it ever was. It's not just that a child in a public school should be free from particular sectarian religious exercises but true freedom includes the freedom from all religion and the right not to worship at all. And to a Moslem child in a Chicago public school, the sweet little non-sectarian prayer, "God is great, God is good, and we thank Him for our food," is highly sectarian. To this child it is not God, but Allah who is good and is to be thanked for his food.

Some of Dr. McCall's conclusions and suggestions on the basis of his interpretation of the ruling are shocking and very disturbing. The manner in which he asks does the court decision "officially deliver the public schools to a secular, godless philosophy" gives the impression that this is his conclusion. This is unwarranted. For the state to take a position of neutrality on religion in public schools does not deliver the schools to atheism anymore than it delivers them to theism. The schools will be ungodly or godly as the teachers and pupils are ungodly or godly in their hearts and not according to the number of religious exercises conducted in the schools.

In some of the dictums issued by the Supreme Court in connection with religion in public schools, it has been clearly stated that the propagation of atheism in public schools would be as unconstitutional as is the propagation of religion. This would seem to be a clear answer to those who claim that the court is delivering the schools to atheism.

The most disturbing suggestion of Dr. McCall has to do with the advisability of starting a Baptist parochial school system unless his suggestion to insert religious content into regular school courses is taken. Describing the effect of the recent court decision upon public schools, Dr. McCall also suggests that wise Baptist parents might choose to send their children to a good Roman Catholic parochial school as the lesser of two evils. Such choices are remotely conceivable

but are based on a false assumption and surely are not the next step if we don't succeed in inserting religious content into academic courses in public schools as Dr. McCall recommends.

The danger in such talk is that, without meaning to be, we are put into the camp of those who advocate parochial schools for other reasons. Dr. McCall can now be quoted by Roman Catholics against public schools and in favor of parochial schools to teach religion and he can even be quoted by segregationists who advocate starting parochial schools to preach and teach segregation under the guise of teaching morals and religion. The strong historic support of Baptists for the American public school system is too important to threaten to abandon at this time.

Commenting on a Supreme Court decision of this kind is a very delicate and difficult matter and should be undertaken by influential people only after most careful deliberation. The Supreme Court is a special target for criticism today, especially by extremists and extremist groups. Most of us are so strong in our feelings about the place of religion and the Bible that any apparent slap at these brings a quick emotional response. It's very easy, then, to be joined to irresponsible voices who charge the Supreme Court with atheism and softness on communism. There is a great need to encourage respect for the Supreme Court and government in general rather than to promote disrespect and distrust.

The time may yet come when one's personal and free religious expression and demonstration are denied by the Supreme Court and atheism is championed by the court for our public schools. But this is not the case now and we should not make the charge until

the facts warrant it. Because of our own limitations we can be glad we have one like Barry Garrett in Washington to ferret out the facts and reliably report them to us.

A Meaningful Conference

The recent conference between representatives from the leading Negro and white Baptist conventions in Kentucky was characterized by a genuine spirit of understanding and cooperation. Such a meeting has been long overdue though relationships between Negro and white Baptists in our state have always been cordial.

It was proper that the Kentucky Baptist Convention take the initiative in inviting Negro brethren to join us in a search for more ways for meaningful cooperation. As the larger group with more resources and advantages, we should be the first to put what we have together with the valuable resources of these fellow Baptists to bring about something more valuable for both groups.

This does not mean a merger of the two groups into one convention is planned soon or anytime for that matter. This was not the purpose of the meeting. It remains to be seen sometime out in the future if joining the conventions together would be an advantage. In the meantime we can do many things together while retaining the many advantages of maintaining separate organizations. The point is, as one of the Negro brethren observed, that the day should come when we no longer think of "white Baptists" and "Negro Baptists" but of "Baptists." The spirit of this recent conference gives indication that this day might not be as far away as once thought.

This is not possible when the above situation exists.
Lexington, Ky. Gil Mitchell



Advice to Preachers

Dear Editor:

Last Tuesday night, the 11th, I had the pleasure of attending the Evangelistic Conference at Walnut Street Baptist. As one of the few young people present, I enjoyed the meeting immensely. I attended the conference last year for the first time and I made it a point to attend this year. All the speakers were very inspirational and of course, as always, Dr. R. G. Lee was marvelous.

But that is not the reason for my writing. As a teen-ager I notice more of what goes on around me than many adults. I was flabbergasted at the commotion that went on during the entire meeting . . . and a meeting of ministers at that! There was so much walking around that it looked like the New York

Stock Exchange at closing time. It's bad enough to show disrespect by leaving or moving around the auditorium while one of the greatest Baptist preachers of the century is speaking, but it's entirely unexcusable to do so while the Holy Scripture is being read. I noticed one gentleman get up four times and make his way to one of the exits. Whether these people just wanted to be seen or whatever their motive, it was sickening. If some of the guilty wouldn't mind advice from a perplexed young person, next time *stay home and let someone tell you about the meeting!* What would these men do if the same situation occurred during their own worship services back home? A sincere worship service can only be accomplished by every heart tuned to hear the word of God.

Guest Editorial
Church Setting Prayer Example

First Baptist Church in Hazard, Ky., with a daily "prayer for peace" period has set the example others would do well to follow. Pastor Thomas H. Harding explains the period is "for divine intervention and a peaceful solution of the war in Vietnam."

The United States is at war and to our shame we at home try to continue our daily routine as if all is well in the world. It is so in our churches where many go through an entire worship period without any petition that God will intervene.

The Hazard church has a daily 15-minute prayer period during the noon hour. Maybe this isn't practical but certainly we need as Christians and as churches to do more praying for peace than is now our custom.

All this is a reminder that as Christians and as Southern Baptists we must

(Continued on Page 12)



THIS CHECK in the amount of \$1,500 was sent to the Kentucky Baptist Board of Child Care by Herbert Anderson, Jr., a physician in Los Angeles, California. He is a native of Paducah and attended Georgetown College. Anderson's mother was interested in Baptist children's work and he gave the \$1,500 because he computed this was the amount needed to operate the three Kentucky Homes one day.

Dr. Elwyn N. Wilkinson Retires

Dr. Elwyn N. Wilkinson, well-known former Kentucky pastor, has retired from the active pastorate of the Handsboro Baptist Church in Handsboro, Mississippi. He has served his pastorate since leaving the Parkland Baptist Church in Louisville seven years ago.

Dr. Wilkinson reports that he will not be idle since he has been asked to serve as pulpit supply pastor of the Forest Avenue Baptist Church in Buloxi, Mississippi while the church is seeking a pastor. He also has three revivals scheduled for the early part of the year and is presently serving as moderator of the Gulf Coast Baptist Association and president of the local Baptist Pastor's Conference.

Glasgow Baptist Holds Home Fellowships

On January 19, 32 homes of members of Glasgow Baptist Church were opened for a church-wide fellowship. Strategically located near all members, these 32 host-homes invited every member of the church to participate in the home fellowship.

Pastor R. Trevis Otey spoke to all the homes through a local radio station at 8:00 p.m. The evening also included recreational time, refreshments and closed with a season of prayer.

The Glasgow Church is constructing a new sanctuary which will be finished sometime in early 1966.

Kentucky Baptist Hospital Awards Contracts

Contracts were awarded on January 11 by the Board of Directors of the Kentucky Baptist Hospital, Louisville, for a seven-story addition to cost \$1,620,000. Fixtures and equipment will push the total expenditure to \$2.1 million.

The new wing will extend from the present structure on Barret Avenue toward the rear of the hospital. The ground floor will have new emergency facilities, a new prayer room for the convenience of the patients and a greatly expanded central services department. Floors one through five will have 20 patient beds per floor with a total of 100 beds plus supportive services and new nursing stations.

The top floor will be an expansion of the X-ray department, including a new Cobalt treatment area and special procedure X-ray room.

At completion of this phase of building the hospital will have over 400 beds.

Billy G. Turner Is Pastor At Bellview, Paducah

Billy G. Turner, a native of Callo-way County, has succeeded Dr. L. W. Carlin as pastor of the Bellview Baptist Church, Paducah. He began his work there on January 1, 1966. Carlin has



Billy G. Turner

been named pastor emeritus of the church.

Turner has been serving as assistant pastor of the church since March, 1965. Carlin recently retired after 40 years in the ministry.

Prior to being assistant pastor at Bellview, Turner was pastor of the Scott's Grove Baptist Church, Murray. Ordained in 1953, he has served other Kentucky pastorates.

He is a graduate of Murray State College and studied at Mid-Continent Baptist Bible College, Mayfield.

Mrs. Turner is the former Larue Jones of Lynn Grove. The Turners have two children, Steve 15, and Brenda, 10.

Sidney Price Ordained To The Ministry

On a December afternoon, Sidney Price was ordained to the gospel ministry at the Crooked Creek Baptist Church, Marcus. He is a former member of First Baptist Church, Ashland.

John Wa'l, pastor of the Dry Ridge Baptist Church, served as chairman of the examining committee composed of men primarily from Crittenden Association.

R. T. Daugherty, pastor of the Williamstown Baptist Church, delivered the sermon of ordination. Charge to the church was by Tim Herring of Georgetown.

Price is now pastor of the Crooked Creek Baptist Church and a student at Georgetown College.

John W. Farmer Accepts Pastorate At Irvine

John W. Farmer, presently the pastor of Little Union Baptist Church, Route 2, Taylorsville, has accepted the call to become pastor of the First Baptist Church, Irvine. He will move to Irvine on February 1.

Farmer has served as pastor in Georgia as well as Kentucky. A native of Taylor County, he is a graduate of Georgetown College and Southern Seminary.

He served for four years as district missionary for Whites Run and Sulphur Forks Associations, making his home in Bedford.

The Farmers have a son, Lynn, and a daughter, Karen. Lynn is a student at Campbellsville College.

Cadiz Church Holds Last Services

Turkey Creek Baptist Church in Trigg County near Cadiz held final services in the church on January 2.

The site of the church has become a part of the recreational and lake development in Western Kentucky.

Many of the members are leaving the area as their land is acquired for the parks area.

Pastor D. W. Billington has served as pastor of the church for 25 years. With the closing of Turkey Creek Church, Billington will retire from an active pastorate. Completing 41 years in the ministry as pastor of churches in Kentucky and Tennessee, Billington expects to serve as supply or interim pastor. He makes his home at Cadiz, Kentucky.

Ralph B. White, Louisville Retires at Lee's Lane

After 11 years as pastor of the Lee's Lane Baptist Church, Ralph B. White read his statement of retirement on December 26, 1965. It becomes effective January 30, 1966.



White

While at Lee's Lane, White saw the membership grow from 567 to 912. There were 773 additions to the church, 343 of these by baptism.

Gifts to the church totaled \$326,277 during the 11 years and a new educational building was completed.

White has been a pastor 43 of the 45 years of his ministry. In retirement, he hopes to stay busy in supply preaching and interim pastorates. His pastorates have been in Kentucky and Tennessee.

Religious Emphasis Week Held at School of Nursing

"Confronted with Commitment" is the theme for the Religious Emphasis Week held this week at the Kentucky Baptist Hospital School of Nursing, Louisville.

Carlisle Driggers, pastor advisor to the BSU for the school of nursing, is one of the speakers. Dr. Wm. C. Gaventa, medical missionary to Nigeria, now on furlough, and Dr. Harold Songer, assistant

professor of New Testament interpretation at Southern Seminary, will also be featured in the evening chapel hours.

Other activities for the week include noonday devotionals, morning watches, seminars, buzz sessions and singspiration.

Mary Alice Smith is activities director at the school. She and the student committees made the arrangements for this Religious Emphasis Week.

Chairmen of the Committees are Joyce Burchett, Sandy Stivers, Suzanne Fitts, Gayle Hinton, Pat Hogan, Linda Sheppard, Carolyn Humphrey, Jan Conley, Carolyn Cook, Maureen Woodard, Lynne Warren and Mabry Newman.

Calvary Church, Glasgow Has Record Lottie Moon Offering

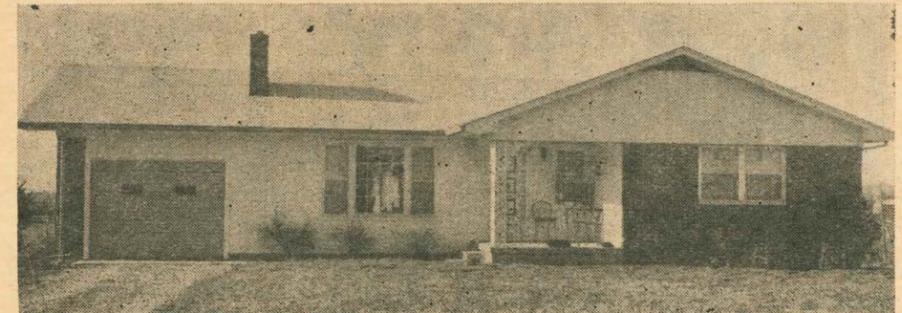
The Woman's Missionary Union of the Calvary Baptist Church, Glasgow, set a goal of \$225 for the Lottie Moon Christmas Offering for Foreign Missions but received a record \$471.13.

Special emphases were placed on the offering during December in the week of prayer and in all church organizations. Sunday School classes did not give gifts to their teachers but gave in the teacher's name to the Lottie Moon Offering. Even the Juniors got in on the act by drawing names and giving to the Lottie Moon Offering in the name of the person whose name they had drawn. Some church members gave in memory of church members not now living.

Mrs. J. H. Tullah is the W.M.U. president and Frank Longino, Jr., is pastor of this 248-member church.

The Calvary Church was started as a mission of the Glasgow Baptist Church. Organized in 1960, Dyer Edwards, associate secretary of the Kentucky Baptist Brotherhood department, was pastor before Longino.

Longino was pastor of the Oakland Baptist Church in Warren County before going to Calvary.



TEMPLE HILL BAPTIST CHURCH, Glasgow, burned the note for the indebtedness on this new home for the pastor. The church retired the \$12,000 obligation in just 27 months. A building fund has been started with \$500 in it. Billy C. Campton is pastor of the church which has less than 245 members and is 45 years old.



Have you provided for an enduring gift for ALL you love through a will which reflects God's will?

January Is MAKE YOUR WILL MONTH

Because You Love You Give

The picture above is designed to depict the love and concern of Christian parents for their children, and to indicate their love for ALL the causes of Christ dear to them. It suggests that through a properly prepared will Christians can make provision for their children and at the same time make a lasting investment in the missionary and educational causes of Christ by remembering them in their wills.

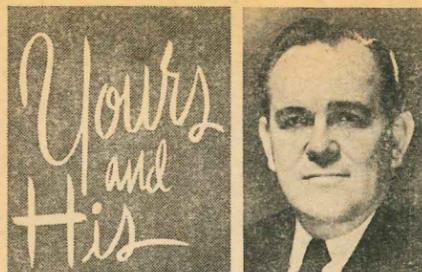
The picture reminds us that January in the Southern Baptist Convention and state convention calendars is "Make Your Will Month." Your state Baptist foundation and the Stewardship Commission of the Southern Baptist Convention cooperate in making materials available to the churches for the promotion of the emphasis. Excellent free materials which explain the work of your state foundation are available upon request from the foundation office.

Materials for the emphasis may be ordered from the Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Church leaders should feel free to write to the Commission for a list of titles and prices of the materials available.

Mrs. C. B. Martin, Waddy, Dies

Mrs. C. D. (Lena Snider) Martin, the last living charter member of the Waddy Baptist Church, died on December 23 at the Crestview Nursing Home in Shelbyville, where she had been a patient for several years. Mrs. Martin was 97 years old at the time of her death and was known widely for her long years of service in the Waddy Baptist Church. Her love and concern for the church continued during her long illness.

Funeral services were held on December 24 at Shelbyville. She was survived by four children, five grandchildren and nine great grandchildren.



Kentucky Baptists

Baptists "Plan for Church Advance"

During the week of January 24-28, the Kentucky Baptist Convention personnel will conduct "Church Programing" conferences in 40 areas of the state. Every church does some programing, for programing is "planning in detail the activities of a church". The Convention is trying to give assistance in this planning through materials and men of the staff who are concerned with the growth of the churches. This is called "Church Programing"—a Plan for Church Advance.

Ten teams will each go to four areas during the week in an effort to cover the entire state. The team will be composed of a Kentucky Baptist Convention representative, a Southern Baptist Convention representative, and a representative from the local association.

Two sessions will be held each day. An afternoon conference from 4:00 to 5:45 will present "Setting Church Goals". The evening conference, 7:00-9:00, will present "Selecting and Planning Church Strategies" or "ways" for carrying out the goals set by the church.

Baptist pastors, deacon chairmen, Sunday School superintendents, Training Union directors, Brotherhood presidents, W.M.U. presidents, music directors, stewardship chairmen, and treasurers plus associational leaders—missionaries and moderators will attend. Interested laymen are also invited.

Pastor Receives Auto For Christmas Present

Leslie Baker, pastor of the Bells Run Baptist Church in Ohio County, reports he was surprised and overwhelmed with a gift from the church at Christmastime.



LESLIE BAKER stands in front of the Bells Run Baptist Church which had given him the new auto beside him.

The men of the church had been talking about giving the pastor a gas allowance and, to his amazement, it turned out to be a 1966 model of an economy automobile. Pastor Baker said he has heard of true love experience between a pastor and a church but this is the first one that he has ever really experienced. He reports a wonderful year in the life of the church with the salvation of souls, Christian growth and wonderful spiritual fellowship. He celebrated his first anniversary with Bells Run Church in December.

Teaching Chair To Honor Late Mountain Preacher

PINEVILLE, Ky. (BP)—Clear Creek Baptist School will honor the 100th anniversary of the pioneer mountain preacher by establishing the A. S. Petrey Chair of Christian Missions and Church History at the Baptist Bible school here.

Petrey who was born in 1866 and lived in Hazard, Ky., until his death in 1952, was challenged by the spiritual needs of the isolated mountain areas in Eastern Kentucky.

He was a frequent visitor on the campus of Clear Creek Mountain Preachers Bible School founded in 1926, and at the Hazard Baptist Institute founded in 1902 in Hazard, Ky.

Petrey organized the First Missionary Baptist Church of Hazard, Ky. Seven other Baptist churches developed from this church, including Petrey Memorial Baptist Church in Hazard and the First Baptist Church in Whitesburg, Ky.

Conference Seeks More Negro-White Baptist Cooperation

A meeting between representatives from the Kentucky Baptist Convention and the General Association of Baptists in Kentucky was held at the Kentucky Baptist Building in Middletown on January 10 for the purpose of exploring more areas in which Negro and white Baptists in Kentucky can cooperate. The meeting grew out of action by the 1965 Kentucky Baptist Convention in favor of such exploration.

Members of the Denominational Cooperation Committee represented the Kentucky Baptist Convention. Thomas H. Harding, chairman of this committee and pastor of the First Baptist Church, Hazard, presided. A. R. Lasley, Hopkinsville, moderator of the General Association of Baptists in Kentucky headed the committee for the Negro Baptist convention.

Extensive discussion of a number of areas in which the two groups could work together took place. Two recom-

mendations were actually made and others were scheduled for later consideration. One suggestion calls for an exchange of pulpits between Negro and white pastors. Individual churches would be left to arrange such exchanges in accordance with their own programs and situations.

The other recommendation calls for the initiation of plans looking toward a joint meeting of the two conventions in their annual sessions. Other possible areas of joint participation include Vacation Bible Schools, evangelism and youth programs.

Another meeting of the two groups is scheduled for some time in March. T. H. Harding and A. R. Lasley are responsible for setting the date and suggesting the agenda for this meeting.

Southern Seminary Announces Extensive Curriculum Changes

LOUISVILLE, Ky. (BP)—After months of detailed research on the needs of today's minister, the Southern Baptist Theological Seminary here has announced sweeping changes in its school of Theology curriculum.

Beginning next fall, the seminary will initiate the new program providing more flexibility in the choice of courses and allowing the student more opportunity to specialize within the same number of semester hours required for graduation.

Changes include the introduction of four interdisciplinary courses in the biblical, historical and practical divisions of the school. Each course will be taught by a team of three to five professors from different fields.

For example, the first interdisciplinary course offered next fall will be titled "Introduction to the Bible," and will cover a comprehensive orientation to biblical studies in a single eight-hour course instead of five four-hour survey courses in three different fields.

Entering students will be able to select either the new interdisciplinary courses or the traditional survey curriculum.

The other three interdisciplinary courses will begin in the fall of 1967.

Southern Seminary President Duke K. McCall called the new curriculum "a most creative solution to the problem of the variety of backgrounds seminary students bring to the campus and the variety of church vocations for which they are preparing themselves. This approach will provide a coherent, unified background for depth study," he said.



Construction of Hong Kong Baptist College's first building nears its scheduled February completion. The structure, financed by Hong Kong and Southern Baptists, will have more than 160 rooms, including classrooms, laboratories, offices, cafeteria, and library, and will seat approximately 1,450 students per class period. (Future plans call for an adjoining chapel.) Construction was begun in December, 1964, after difficult "site formation" to prepare the rough terrain. ("A mountain was literally moved," says Southern Baptist Missionary Marvin T. Bond, who heads the school's department of civil engineering and directs the building program.) The college, which offers courses in business administration, sociology, foreign languages and literature, mathematics and science, civil engineering, history, and geography, and secretarial studies, was opened in 1956. Classes have been held in Pui Ching Middle School, another Baptist school in Hong Kong.

FOREIGN MISSIONS:

Record Receipts Exceeded By World Needs

The Southern Baptist Foreign Mission Board received \$1,823,505 at the end of 1965 for the advancement of its work overseas. This was the Board's share of money received by the Executive Committee of the Southern Baptist Convention after the Convention's operating budget was met in mid-November.

The money, called advance funds, was divided between the Foreign and Home Mission Boards, with the Foreign Board getting two-thirds.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, announced receipt of the money at the Board's January meeting. Although the final report of the Board's income for 1965 is not complete, Dr. Cauthen said it is anticipated that the total will be more than \$26,000,000 and hastened to add, "But the needs we confront are far in excess of this amount."

From the advance money, the Board appropriated \$100,000 for a relief fund, out of which specific recommendations will be presented as needs appear (such as those resulting from the current disaster in Rio de Janeiro, Brazil, where floods and landslides are leaving hundreds homeless and in grief). "Emergencies occur so repeatedly throughout

the world that it is necessary to have a considerable relief fund on hand in order to be able to respond to crises as they occur," Dr. Cauthen explained.

The Board also appropriated \$100,000 of advance funds for special evangelism and church development projects overseas; \$50,000 to go to the American Bible Society for the overseas distribution of Bibles (an equal sum will be provided by the Lottie Moon Christmas Offering); and large amounts for buildings and equipment in a number of countries.

In addition, there were several small designations which bring to light some of the specialized ministries in which the Board is engaged. These included \$3,500 for radio work in Vietnam, \$6,750 for equipment for an agriculture project at Limuru, Kenya, and an equal amount for a similar project at Tukuyu, Tanzania.

Dr. Cauthen reported that during 1965 the Foreign Mission Board received \$11,123,505 from the Cooperative Program. This represents 49.28 percent of all Cooperative Program funds received by the Convention's Executive Committee. "Every Southern Baptist who contributes through the Coopera-

(Continued on Page 12)

What's On February 20?

Look on your calendar of church events and you should find that Sunday, February 20th, is "Christian Education Advance" day in your church. If it isn't, now is the best time to put it there—and as pastor and people, plan to make much of it. A "KIT" has been mailed to all pastors and educational directors, but if you failed to get one—write me. Materials for high school youth who are getting ready for college, and for leadership are in the Kit.

The Urgency of the Hour

Dr. W. W. Adams, New Orleans Seminary, and former professor here at Southern Seminary, feels that Baptists are asleep, literally paralyzed to the evils of the day in education. We are in danger of losing our place in God's prophetic line for the salvation of the world, and the keeping of freedom.

Dr. Robert Greene Lee, Memphis preacher who was at our Evangelistic Conference January 10-12 in Louisville, blew a clear trumpet for out-and-out Christian education. He shared some of his message to the new Atlanta Baptist College recently—listen!

Martin Luther, long ago wrote: "I am much afraid the universities will prove to be the great gates to hell, unless they diligently labor to engrave the Holy Scriptures upon the hearts of the youth."

Wilbur Smith said: "Our whole educational drift is definitely against the supernatural—anti-Biblical and anti-theistic."

Gordon W. Black, one of our leading professors of philosophy, said: "From all that can be seen now, humanism and communistic hatred of Christianity will be the prevailing philosophy of the coming age."

Need For Christian Education

Never did we need Baptist colleges and schools as today. Are we aware or asleep? In all education, he claims: "We certainly need a standard—and we need one that all can agree upon. There is only One, and that is Jesus. He is the one perfect pattern and abiding standard. Even as might without goodness is violence, so education without Christ means moral and racial suicide."

Do you really care? I believe you do.

Harold G. Sanders

Message For BWA Sunday, February 6, 1966

"Wherefore seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight . . . and run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith. . . ."

Hebrews 12:1-2

The year just passed was a year of appraisal. But it was also a year of dedication. The 11th Baptist World Congress meeting at Miami Beach brought together some 20,000 fellow-believers from 79 countries and helped all of us to realize anew our oneness in Christ and our obligation to share with all the world the truth that makes men free.

Awareness. Baptists at the Congress faced the hard realities of the present world situation. We looked at the world in all its dread aspects. We faced the fact of the population explosion and the problems of depersonalization in urban centers, coupled with the impact of increasing automation in industry. We considered the yearning for peace in the face of ominous threat of war in the space age. We confronted the struggle for human rights and religious freedom. We did not cover up or retouch the ugly

picture of the hungry, sick, naked and ill-clad multitudes.

Deepening Concern. Baptists in the Congress realized that we are up against a spiritual host of wickedness (Eph. 6:12). This is no shadow boxing. This is no warfare of slogans. Timid faith or hesitant love will not do. There was no bragging about "what we have done," we were somehow aware that in spite of the millions who bear the name Baptist we do not have a corresponding impact on our world. The call to evangelism was sounded with urgency and love.

Greater Commitment. Baptists at the Congress felt that it was not enough for the "faith of our fathers" merely to survive. Faith as mere belief is sterile. Our faith must be of the quality that overcomes the world—that involves us in Christian living in the kind of a world we face.

Honest Differences. The stated purpose of the Alliance is to show "the essential unity of the Baptist people in the Lord Jesus Christ." But this unity does not mean uniformity in thought and practice. It was a sign of Christian maturity that representatives from so many nations could disagree without

being disagreeable, and a sign of Christian love that none questioned the sincerity of the motivation of others.

Widening Fellowship. Perhaps the happiest feature of the Congress was the absence of barriers of race and nationality. We met together in fellowship as persons redeemed by Christ Jesus. We were, and are, "all one in Christ Jesus" (Gal. 3:27). These new ties will surely lead to greater love and cooperation in carrying Christ's world-wide mission.

What of the Future? These blessed experiences of 1965 have given us new incentive to be salt and light (Matt. 5:13, 14) in our decaying and dark world. We hope to see a swift lessening of prejudices in our Baptist fellowship and a genuine fraternal attitude to Christians of other denominations. We look to a world-wide evangelistic outreach. Let us seek the guidance and the power of the Holy Spirit to carry out the Great Commission of our Lord. **William R. Tolbert, Jr., President BWA**
Josef Nordenhaug, Gen. Secy. BWA
Robert S. Denny, Assoc. Sec. BWA
C. Ronald Goulding, Assoc. Sec. BWA

Downtown Churches Face Unprecedented Challenges

ATLANTA (BP)—The plight of downtown churches tends to offset rejoicing over fast-growing new congregations in the suburbs.

Welfare recipients and language groups seeking low-rent facilities are filling the gap, moving into dilapidated downtown housing; racial groups are meshing and tension grows, producing delinquency, crime, and personality maladjustment.

Compounding the problem, high-rise apartment units are attracting middle and upper-class families, leaving the church hard pressed to minister to both groups.

As a result of this hard period of transition, churches in these inner-city areas are faced with an ultimatum: adjust to reality and meet the unusual but startling needs, or fade into nonexistence.

These problems, and many more, were pinpointed recently in the first phase of a Home Mission Board-sponsored research project covering 20 metropolitan areas in the U. S. As reported in the January issue of Home Missions Magazine, project director G. Willis Bennett of the Southern Baptist Theological Seminary in Louisville outlined four major implications in the study for Southern Baptists:

1. What happens to Negroes and Spanish-speaking in the downtown areas? "Many of these people remain unsought and unchurched," Bennett reports. "Even though they, especially Negroes, are reached for weekday ministries, not many are retained for Sun-

day activities and still fewer find their way into church membership.

"It seems important, however, that educational and religious activities be provided to those who will engage in them. Many Negro churches cannot furnish this service."

2. What happens to Southern Baptist churches in areas of transition and racial integration? "Some move out, others decline, and only a few try seriously to adapt to change and enlarge their ministry," Bennett concludes. "One of our gravest problems is our inability to recognize early the beginnings of social change and take advantage of the change rather than be defeated by it."

3. What are our churches doing? Some have integrated, Bennett points out; some have established departments to minister to Spanish-speaking or Negro groups. But the most successful, according to Bennett have established a Baptist center and a weekday ministry operation.

4. How can Southern Baptists develop a team approach to meet the needs of people in these areas of transition? Bennett outlines three ideas to point the way: (1) "We must awaken a concern. Differences have tended to be resolved whenever Southern Baptists and other Baptists become acquainted." (2) "We must become informed. Who are the people . . . what are they like . . . what are their needs . . . how can we present the gospel in a meaningful way to them?" (3) We must become involved.

"Spanish-speaking people have particular needs in the realm of social adjustment that are not unrelated to their religious needs," Bennett said. "Negro people are seeking to move into the full stream of American culture, and this is not unrelated to their need of responding to the gospel and the claims of Christ."

"Evangelism awaits," Bennett concluded, "But it cannot be grounded exclusively in traditional molds."

Court Rejects Appeal

(Continued from Page 3)

acted well within their powers in concluding that plaintiffs must content themselves with having their children say these prayers before nine or after three."

In their appeal to the courts the parents contended that the state could not "deny children attending public schools the opportunity to voluntarily offer a prayer of their own choosing to God while in school."

They contended that such a ban denied their children of the free exercise of religion and of free speech.

In reply the brief for the school authorities argued: "No substantial consti-

tutional question is presented by the petitioners' contention that the 'free exercise of religion' and 'freedom of speech' provisions of the first amendment of the U. S. Constitution require public school authorities to provide daily prayer periods in the public schools."

They further argued: "What the petitioners in effect are seeking to do is to impose religious practices upon the public schools, and to obtain the aid of the state therefore through the use of the public schools and school personnel. This the respondents are constitutionally prohibited from permitting. And even if the respondents could permit it, they would not be required to do so."

It was pointed out in the brief for the school that the practices being demanded by the parents for their children could not be in the category of voluntary free exercise of religion.

Since the specific prayers involved were offered by kindergarten children from Protestant, Roman Catholic, Jewish, and Armenian Apostolic homes, the prayers had to be taught and supervised by the school authorities.

Although the parents attempted to

make this a test of "Free exercise of religion" in public schools, the courts refused to accept it as such. Thus the case does not involve the question of voluntary religious acts by students for which they might be excused nor does it deal with the question of "voluntary" religious expression in public schools.

On this point Judge Friendly said, "We are not here required to consider such cases as that of a Moslem, obliged to prostrate himself five times daily in the direction of Mecca, or of a child whose beliefs forbade his partaking of milk and cookies without saying the blessings of his faith. So far as appears, the school authorities might well permit students to withdraw momentarily for such necessary observances—or to forego the milk and cookies, just as they excuse children on holidays important to their religions."

This case remains in the category of the place of public schools in providing for religious exercises. The courts have consistently ruled that state agencies have no responsibility to promote or to oppose religion, but they are to remain neutral in matters religious.

Kentucky Baptist School Directory

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J. M. BOSWELL
President

DISBURSEMENTS

Executive Committee Southern Baptist Convention

	Cooperative Program		Designated	
	December	Year to Date	December	Year to Date
SBC Budget Fund	\$1,644,933	\$ 200,000	\$ 6	\$ 197
Foreign Mission Board..	822,467	11,123,505	149,526	13,243,822
Home Mission Board ..	4,365,353	22,332	3,820,302	
Annuity Board	250,000	126	2,922	
Southern Baptist Sem....	808,387	43	5,978	
Southwestern Sem.	1,189,349	93	11,617	
New Orleans Seminary	1,438,173	53	4,764	
Golden Gate Seminary	386,085	43	470	
Southeastern Seminary	527,603	295	2,188	
Radio & TV Comm.	1,000,000	309	4,688	
American Baptist Sem.	88,000	1	150	
Southern Baptist Hosp.	35,000	42	489	
Brotherhood Comm.	185,000	5	188	
Public Affairs Comm.	82,500	5	101	
Baptist World Alliance		31	383	
Southern Bapt. Fndn.	54,000	5	276	
Education Commission..	76,500	5	97	
Historical Commission..	78,000	5	97	
Christian Life Comm....	71,500	1	1,065	
Woman's Miss. Union....		138	610	
Miscellaneous		383	2,977	
Midwestern Seminary..	546,903	43	3,581	
Stewardship Comm.	65,000	5	87	
Total	\$2,467,400*	\$22,570,858*	\$173,495*	\$17,107,049*

* Amounts reported rounded to nearest dollar.



by Harold G. Sanders

Your Executive Secretary believes that you believe in Christian Education in our Kentucky Baptist Schools and Colleges. For many years you have supported them with your prayers, your choice sons and daughters, and your interest and financial support. Trustees, elected by the Convention, give time, energy, finances and thought to assist the President and faculty in making our schools better centers of Christian Education. This is proof of Kentucky Baptist interest.

Money Given Each Month

Kentucky Baptists, through the Cooperative Program, are now giving our Baptist schools about \$54,583 each month—a total of \$655,000 per year to help educate our youth. Each year this grows. It represents about 32% of the state portion of the Cooperative Program—the largest item.

Christian Education Advance

Following the most extensive educational program in recent history, seeking to acquaint our people with what the Baptist schools are, and need, the CEA drive was launched for gifts and pledges for Christian Education Advance.

For more than two years, thousands of workers in churches and the state secured a total of more than \$3 million in cash and pledges. After expenses were paid, the balance has been given to our schools, BSU centers, and camps. We are still enlisting givers—we are yet \$6 million, more or less, short of the \$9-million goal—the amount needed in 1963 to bring our schools up to the accepted standard in buildings and equipment.

How CEA Money Goes

Most of it will go to our six (6) Baptist Schools—88.62%; 7.46% to our BSU

Centers, and 3.94 to RA-GA State Camps. CEA is, therefore, 96.6% for Baptist college and other students. If you make a pledge to CEA, it is divided that way. If you desire, it may be designated for any one of the schools, BSU centers or camps.

Will you help give the other \$6 million? \$1 or \$100 a month will help. Write me. Watch this column each week.

Baptist Forum

(Continued from Page 5)

not forget Herbert Caudill and David Fite, our missionaries imprisoned in Cuba along with two score of the national pastors. How long since as individuals and as churches we have asked God to intervene?

God is still on His throne. He can toss out a government today as quickly as He did in other years. He can free His servants from prison with the same ease Paul and Silas went free. Maybe it is not His time for miracles. It is our time for prayer.

God isn't dead but God's people show as little concern as if it were true. *The Christian Index*
Atlanta, Ga. Editor John J. Hurt

Record Receipts

(Continued from Page 9)

tive Program has a share in worldwide mission labors made possible by this channel of support," he declared.

He told of reports of sacrificial giving throughout the country through the 1965 Lottie Moon Christmas Offering for foreign missions, citing as examples 306-member First Baptist Church of Briscoe, N. C., that some days ago had received \$4,700 and hopes to reach \$5,000; Immanuel Baptist Church, Little Rock, Ark., with \$22,000; First Baptist Church, Lubbock, Tex., \$28,000; South Main Baptist Church, Houston, Tex., \$50,000; and First Baptist Church, Abilene, Tex., \$54,000. In all these churches, he said, gifts are still being received.

"Along with these come thrilling reports of gifts made by old people, little children, widows, and others," Dr. Caudill continued. "A letter received this morning said a woman gave her diamond ring.

"The remarkable thing about these reports of the Lottie Moon Christmas Offering is that they are accompanied by reports of sustained increase of giving through the Cooperative Program. The experience of churches across the Southern Baptist Convention indicates that where this Offering is given major emphasis it does much to lift the missionary vision of the church, with the

result that gifts through the Cooperative Program are greatly increased, prayer support for missions is deepened, and many personal blessings are received.

"Of parallel significance to the growth of missionary giving is the volunteering of life for service abroad. A partial report indicates that 1,034 young people contacted the Foreign Mission Board during 1965 to share their impressions of God's leadership toward missionary service. Some of these are already prepared to go and a larger number are in the earlier years of educational preparation and are looking forward to missionary service as God may lead them in the years ahead.

"The task before us in the closing decades of this century is unlike anything we have ever known. There must be a breakthrough of spiritual power and witness in order that the world in its confusion, despair, and brokenness may find the truth of the living God.

"May God give us wisdom, faith, courage, and a high sense of daring to undertake those measures which he will lay upon our hearts. We can go only as far as the people in the churches go through their concern and response to the will of Christ."

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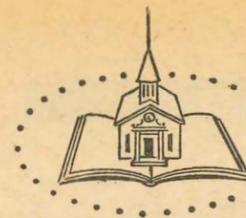
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SUNDAY SCHOOL LESSON

By H. C. Chiles



GOD IS LIVING SPIRIT

(This Lesson for Sunday, February 6, 1966)

With this lesson we conclude the series on our basic beliefs about God—the Father, the Son, and the Holy Spirit.

It is disturbing that so many Christians have such inaccurate and inadequate views on the person and work of the Holy Spirit, the neglected member of the Godhead or Trinity. Ignoring Him accounts for much of the weakness which is so evident in present-day Christianity. The Holy Spirit is not a mere benevolent influence, as some erroneously believe and teach, but He is a Person Who thinks, feels, and wills. To refer to the Holy Spirit as "it," as many church members do, robs Him of the honor to which He is justly entitled. Both His attributes and His actions prove the deity of the Holy Spirit.

John 16:7-11

For the encouragement of the distressed disciples, whom Christ had told that He was going to leave them, which going would prove to be advantageous to them, and whom He had forewarned that they would be persecuted by the world, Christ announced the good news of the coming of the Holy Spirit. He assured them that the coming and presence of the Holy Spirit would be a great blessing to them; in fact, more than compensating for their loss of His own physical presence with them.

Since all of His work centers in Christ, to the unsaved the Holy Spirit bears witness to the truth regarding the Saviour (John 15:26), Whom He ever magnifies, exalts, and glorifies. Then, He illuminates the understanding of the unsaved. Through the use of God's Word the Holy Spirit convicts the unsaved; that is, proves to them that they are out of harmony with God, that their guilt is inexcusable, and that God's demands must be satisfied or they will be punished. He convicts the lost of sin committed—the terrible sin of not believing on Christ, and convinces them that they are under condemnation because of that crowning iniquity. He also convicts the unsaved of their need of a Saviour and of that righteousness which Christ alone can give (verse 10). He convicts of the judgment which God passed upon sin in the death of Christ

on the cross (verse 11). The Holy Spirit persuades those whom He has made conscious of their guilt of sin to believe on Christ and receive the salvation which was planned by the Father and provided by the Son. He then imparts the divine nature to them. Upon receiving Christ as Saviour one is regenerated by the Holy Spirit and sealed "unto the day of redemption" (Ephesians 1:13; 4:30). The believer is given a new mind, a new will, and new affections.

Acts 2:1-4

This passage is concerned directly with the work of the Holy Spirit at Pentecost, and the power that He imparted to the disciples of Christ on that day.

On the fiftieth day after the Feast of the Passover, the one hundred and twenty disciples were in one place, the upper room in Jerusalem, and with a wonderful spirit of unanimity. According to promise the Holy Spirit descended upon these assembled believers. There were various evidences of His presence. There was an audible sign—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." There was a visible sign—there appeared unto the disciples divided tongues which resembled fire, and one sat upon the head of each person present. This was the visible evidence that each of them had received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them. He so took possession of them that they throbbed with His sympathies, spoke His thoughts, and conformed to His will. To be "filled with the Holy Spirit" is for Him to have all there is of us by entire yieldedness.

Another supernatural manifestation on that day was the speaking in foreign languages. Immediately after the Spirit

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filled them, took complete possession of their faculties, gave them the right thoughts and emotions, they "began to speak with other tongues," and those present understood what they said. The long-promised outpouring of the Holy Spirit had taken place. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language in the world. Being filled with and empowered by the Holy Spirit constitute the glorious privilege and the personal duty of every believer in Christ.

Romans 8:9-14

The Holy Spirit dwelling within is a distinguishing characteristic of a regenerated person. The fact that the Spirit indwells an individual is positive proof that he is united to Christ and has eternal life. Moreover, the Holy Spirit indwelling the believer gives him the blessed assurance that his body will be raised as certainly as Christ came forth from the tomb. When the Spirit of God takes up His abode in the heart of a believer in Christ, that person is no longer under the control of the flesh or devoted to the satisfaction of the fleshly lusts. The indwelling Holy Spirit enables the Christian to have victory over the temptations of Satan and to produce fruit to the glory of God. Inasmuch as Christians have been liberated from the condemnation of sin, they are debtors to God Who has blessed them with all spiritual blessings which they have in Christ. They are under obligation to obey Him.

Christians have the joyous privilege of living victoriously over carnality on the condition of their willingness to receive and appropriate the strength that is made available to them by the Spirit of God. As they hold in check the inclinations to the wrong manner of life, rely upon the Holy Spirit for enabling power, and walk humbly before God and in the sight of men, they wield a most wholesome influence. The Spirit of God leads His dear children from sin, and from dependence on themselves, and in the paths of service into which He directs and for which He provides the strength which is needed. One of the splendid evidences that a person is a child of God is the fact that he is being led by the Spirit of God.

KENTUCKY BAPTISTS AT WORK

Stewardship

Stewardship-Foundation Annual Conference March 28 - 30

by Michael L. Speer

The third annual Stewardship-Foundation Conference has been set for March 28-30 at Cedarmore Baptist Assembly. This conference is jointly sponsored by the Kentucky Baptist Foundation and the Stewardship and Promotion Department.

Three persons in each association are being invited to attend—the stewardship chairman, the moderator and the association missionary. Helpful ideas and information for use in stewardship emphasis in the various associations will be presented. Three new and very important items among the things presented will be

(1) The new Guidebook—"Southern Baptist Program of Christian Stewardship." This includes a year-around approach to stewardship.

(2) The 1966 "Step Forward in Faith" kit.

(3) Introducing "Mr. Stew," a new church officer—THE STEWARDSHIP CHAIRMAN.

In addition to this, the ministry of the Foundation will be presented. Refer to James C. Austin's weekly column for more information about this aspect of the conference.

Woman's Missionary Union

Hotels—Motels—State Meeting Calvary Church, Lexington, April 5-7, 1966

by Mrs. George R. Ferguson

For reservations in hotels or motels write directly to the one of your choice.

In Lexington:

Headquarters Hotel—Phoenix. This is the only one in walking distance of Calvary Church.

Center Motel—900 S. Lime St.—Private Room \$8.00 per night Twin Beds \$12.50.

Air Port Motel—Versailles Road—Private Room \$8.00 per night, arrange for any number in rooms.

Barberry Motel—Versailles Road—Private Room \$8.00 per night, arrange other rooms as desired.

Campbell House Inn—Harrodsburg Rd. Private Room \$8.00 and \$10.00, Twin Beds from \$12.00 to \$16.00
Downtowner Motel—347 E. Main St.—Private Room \$8.00, others can be arranged to suit people.

Imperial House—Waller Avenue—Private Room \$12.00, Others \$16.00
Lexington Motor Inn—1205 New Circle Road N.E.—Private Rooms \$7.00, Others \$10 and \$12.00.

Springs Motel—2020 Harrodsburg Rd.—Private Room \$7.00
Others at different price ranges.

Town House Motel—912 S. Lime—Private Room \$8.00 and \$9.00, others can be arranged.

Yocum's Motor Lodge—1229 S. Lime—Rooms \$7.00 to \$12.00.

For reservations in home write to:

Mrs. Edwin Hulett
104 Westwood Drive
Lexington, Kentucky

Rates in homes are \$2.00 per night for room and breakfast. The deadline for reservations in homes is March 17. It is important to make all reservations as early as possible.

Sunday School

Vacation Bible School State Clinics

by Roy Boatwright

Two State Vacation Bible School Clinics will be provided for all Vacation Bible School workers. The first one will be held with the First Baptist Church, Madisonville, February 22 and the second with the Calvary Baptist Church, Lexington, February 24.

The program is designed primarily to

assist associational team leaders. Team leaders are being selected from all associations in the state to attend and to gain the latest information on Vacation Bible School Clinics. Some financial remuneration is offered for the team members.

In addition to the Associational V.B.S. Team members, we will have Vacation Bible School workers from individual churches. We will have two faculties, one will conduct the conferences for team leaders, while the other conducts the conferences for local church workers.

Listed below are the faculty members which have been enlisted to serve:

Conference Leaders For Associational Workers

Nursery—Mrs. R. B. Hooks
Beginner—Mrs. June Austin
Primary—Mrs. R. B. White
Junior—Mrs. George Fletcher
Intermediate—Rev. Jesse Stricker
Assoc. Missionaries and
Assoc. V.B.S. Supts.—Roy Boatwright and Clarence Penn

Conference Leaders for Church Workers

Nursery—Mrs. Raymond Lawrence
Beginner—Mrs. R. S. Entzminger
Primary—Mrs. Don Peterson
Junior—Mrs. Nolan P. Howington
Intermediate—Mrs. Francis Tallant
Pastors and Principals—James Chatham

The host church will furnish the drink for our lunch. We are asking all in attendance to bring sack lunches. This enables us to make the noon hour time very brief.

The conference starts at 9:30 A.M. and closes at 3:45 P.M.

Direct Missions

Visitation

by G. R. Pendergraph

"Go into all the world and make disciples. I don't care how you do it, but make disciples." This was Lenin's "great commission" to the Communists. He was willing to use treachery, subterfuge and violence in order to accomplish the desired aim. The Communists are accomplishing their desired purpose by using these tools. They forfeit money and pleasure; they go without food and sleep to advance their doctrine of world conquest by revolution. They are literally on fire for their cause and will make any sacrifice necessary in order to bring about world conquest. The Communist march would grind to a halt if they showed no more interest than

many of us show in trying to carry out the "Great Commission" of our Lord and Saviour, who said, "Go ye into all the world and make disciples and baptize them and teach them . . . and love them, even as I have loved you."

The lack of interest and the failure to follow up through visitation people whom we have won to Christ is one of the reasons for the great number of people we have in our churches who are inactive. This accounts for the failure of many of our programs. Brother Ross Figart, Jr., pastor of the Petrey Memorial Baptist Church, Hazard, is using a plan which is found to be very, very successful and I have asked him to permit me to share it with you. This is what he is doing to stimulate a consistent visitation program. Out of his membership, four teams of visitors are formed. One team would be responsible for the visitation each week during a month. Heading up these teams would be at least two deacons. The number would depend upon the number of deacons available and able to go out visiting. Then the Sunday School teachers and officers were divided into four groups to join these deacons.

Many others from the Sunday School or the church are encouraged to join one of these four groups. On the teams are adults as well as young people which enables each team to be represented by all age groups. These teams are numbered and the first team takes the first week in the month, the second team takes the second, etc. On the fifth Thursday, or if there is a fifth visitation day, then the young people in particular use this date. You may not want to limit your visitation to one day a week, but if you have no other plan this would be a good starting point.

Church Music

African Choral Mission Tour Bulletin

by Eugene Quinn

Basic Itinerary Set

A basic itinerary for the choral mission tour has been received. Foreign Mission Board secretary to Africa, Dr. Cornell Goerner, has approved to the best of his personal judgement the itinerary. Now the chairman of the missions in Liberia, Nigeria, and Ghana are working out the complete itinerary within their countries.

The trip begins on May 23 with departure from Louisville at 2:05 p.m. and concludes with the arrival of the group back in Louisville on June 13 at 11:12 p.m.

Enrolment to Date

Eugene E. Coates: sponsor, Nicholasville Baptist Church.

Jack M. Jones: sponsor, First Baptist

Church, Frankfort.

Jimmy Morrison: sponsor, First Baptist Church, London.

Larry Putman: sponsor, Stithton Baptist Church, Radcliff.

Eugene F. Quinn: sponsor, Kentucky Baptist Convention, Middletown.

Johann Yang: sponsor, Beaver Dam

Baptist Church, Beaver Dam.

By March 1, 1966, eleven more music ministers must enroll to make the trip possible. Their deposit fee of \$50.00 must arrive by March 1 at the Church Music Department, Middletown.

Kentucky Baptists are urged to join in prayer for the success of this tour.

Churches throughout Kentucky are planning now to enroll their choirs of all ages, as well as instrumentalists, pianists, soloists, and ensembles, in the music festival schedule throughout Kentucky this spring. The schedule is as follows:

Region	Location	Age Group	Date and Time
Central	Louisville, Crescent Hill	Adult-Youth	March 25, 7:00 p.m.
	Louisville, Lyndon	Jr.-Beg.	March 26, 10:00 a.m.
North Central	Georgetown College	Adult-Youth	April 1, 7:00 p.m.
	Georgetown College	Jr.-Beg.	April 2, 10:00 a.m.
Northeastern	Pikeville, First	Adult-Youth	March 25, 7:00 p.m.
	Pikeville, First	Jr.-Beg.	Mar. 26, 10:00 a.m.
South Central	Danville, Lexington Ave.	Adult-Youth	April 29, 7:30 p.m.
	Danville, Lexington Ave.	Jr.-Beg.	April 30, 10:00 a.m.
Southeastern	Corbin, First	Adult-Youth	April 29, 7:00 p.m.
	Corbin, First	Jr.-Beg.	Apr. 30, 10:00 a.m.
Southern	Bowling Green, First	Adult-Youth	Apr. 29, 7:00 p.m.
	Bowling Green, Eastwood	Jr.-Beg.	Feb. 26, 1:30 p.m.
Southwestern	Benton, First Missionary	Adult-Youth	May 6, 7:00 p.m.
	Benton, First Missionary	Jr.-Beg.	May 7, 10:00 a.m.
Western	Owensboro, First	Adult-Youth	March 25, 7:00 p.m.
	Madisonville, First	Jr.-Beg.	March 26, 10:00 a.m.

Choir directors should register immediately with the regional director, for further details. If the regional director is not known, write the Church Music Department, Kentucky Baptist Building, Middletown.

Do You Want To Be A Nurse

Applications are now being received and considered for the September 1966 Class at Kentucky Baptist Hospital School of Nursing.

The School of Nursing is accredited by the National League for Nursing and the Kentucky Board of Nursing Education and Nurse Registration and is affiliated with Kentucky Southern College, Louisville, Kentucky, Central State Hospital, Anchorage, Kentucky, for Psychiatric Nursing and Children's Hospital, Louisville, Kentucky, for Nursing of Children. The School of Nursing is a member agency of the National League for Nursing in the Department of Diploma Programs. The School of Nursing offers to Christian young women a program in professional nursing education, in preparation for ministering to the spiritual and physical needs of the sick as a professional registered nurse.

Admission: A new class of approximately 70 students is admitted to the School of Nursing in September of each year.

Admission Requirements: An applicant must be single, female, and 17 years of age. She must be of good Christian character and possess good mental and physical health. Characteristics of honesty, dependability and good moral conduct are essential. The applicant must be a graduate of an accredited high school, pass the pre-entrance and physical examinations. It is recommended that she have satisfactorily completed the following courses: English 4 units, Science 2 units, Mathematics 2 units and Social Science 2 units. The cost for the full three-year diploma program is \$1,350.00 plus pre-entrance charges of \$10.00 for an aptitude test and \$10.00 for physical examination. This provides for books, uniforms, residence facilities, food, laundering of uniforms, and tuition at Kentucky Southern College. This does not cover personal expenses while in school.

Scholarship Loans are available to students who wish to borrow complete or partial amounts for tuition.

Application for admission should be made to:

Director, School of Nursing
Kentucky Baptist Hospital
Louisville, Kentucky 40204

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